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MAY-JUNE COVER

In this issue emphasis is placed on General Education and living democratically. The cover picture depicts students living and learning together, symbolizing the common culture which General Education seeks to impart and the democratic process of working together.

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And Let Him Stay for An Answer - - -

I doubt that any field of human endeavor, politics excepted, has as much written about it as Education. Certainly no human vocation or avocation has more enthusiastic apostles of new ideas than the teaching of youth. It might be just, also, to say that no group of professional people are more inclined than teachers to slip into a vocational vocabulary that is understood imperfectly within and not at all well outside the profession. The seething of new ideas within any profession is a good thing. The expression of those ideas in crisp and accurate English is equally good.

After wandering in the forest of Pedagogy for more than twenty-five years, I am coming more and more to believe that the hard inner core of education given to every youth through our efforts should be a stubborn determination to distinguish shades, colors, values, degrees, and qualities in the world about him. To the extent that he can so distinguish he will be educated. And it is conceivable that, if he really is sensitive to the qualities of people and books and things, he will select for the building of his life and for society about him those qualities which are true and good.

A welter of things makes up his world! He will see and note differences between the sham and genuine, between the stacked-cards of the self-seeking politician and the forthright honesty of the statesman, between the fancy that people about him wish to prove and the truth that they want to refute. His equipment for looking at life with frank and inquiring eyes

will not be knowledge as much as it will be method and attitude. He will be somewhat like Prince Myshkin in Doestoyevski's *The Idiot*. He will want to get into the heart of things. Whirling around on the periphery, attracted by the mass of emotion or power, will

The *Teachers College Journal* seeks to present competent discussions of professional problems in education, and toward this end restricts its contributing personnel to those of training and experience in the field. The *Journal* does not engage in re-publication practice, in the belief that previously published material, however creditable, has already been made available to the professional public through its original publication.

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not satisfy him. Simply and directly he will ask what and why and he will stay for an answer.

He will not always get an answer. The best scholars cannot always find truth and the finest critics of art or music or poetry cannot completely divorce personal feeling from their judgments. However, the consistent desire to find the truth can be in itself an adventure, mounting in excitement all of one's life. Similarly, increasing richness of living should come with discernment of worth in art as well as in automobiles, in music as well as in money, in people as well as in poker hands. Education should produce mature adults. If we really dedicate ourselves to that end, not so many of our graduates will be fooled by attractive lies and more of them will be talking, voting, and working for honest government and civilizing causes in a world held back by too much ignorance, greed, and folly.

There would be much more good

than evil in the world if someone had taught us to distinguish between them and at the same time had made us feel responsible for increasing the store of good. Similarly, we would show more good taste than bad in our daily living, if, throughout our schooling,—

kindergarten through college—we were made aware of the importance to our own happiness of discrimination in art, music, movies, magazines, radio programs, language, and conduct. Then the hates that drive us into persecution of men and women as liberty-loving and decent as ourselves would wither and die. Then the consistent mischoosing

of persons for our adulation would no longer penalize the truly fine and great. Then the world might not have to slip back one step for every two it goes forward in its progress toward the civilization the best teachers have always dreamed of.

My idea isn't new. It wasn't new in the time of Confucius or Plato. It is in the cry of David the psalmist, "What is man, that Thou shouldn't be mindful of him?" and in the long, poignant despair of Hamlet's

And by a sleep to say we end
The heartache and the thousand
natural shocks

That flesh is heir to . . . "

Could every teacher devote her energy to the end that her students might love truth and discriminate wisely, life would still have heartaches and shocks, but the world would be transformed into something new and wonderful.

J. E. GRINNELL
Editor

The Communications Course In General Education

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At River Falls State Teachers College, we worked out our course in Basic Communications as one unit of the college's program of general education. Hence, before describing this course, I will have to describe



the general program briefly, since the Basic Communications course was constructed to help realize the aims of that program.

In setting up the aims and the outlines of our program of general education, we had learned

that such a program involves a great deal more than the careful co-ordination of traditional departmental courses. Nor did we feel that "inter-departmental courses," as these are usually understood, would fulfill the aims which seemed to us valid for a general education program. For we soon came to the conclusion that the problem in general education is not basically that of re-shuffling the informational content of the curriculum; even a radically different integration of subject-matter into a new pattern of courses would not necessarily achieve the results we had in mind.

For "general education" is concerned primarily not with the integration of courses, but with the integration of *students*. It has to do with the *person* who will be a teacher, a lawyer, a garage mechanic, etc., and a parent and citizen. It is concerned

with training that person and producing changes in him, not just with the information which is presented to him in textbooks and lectures. In college, he has to grow up as well as to pass courses.

In the discussion preliminary to setting up a general education program, our faculty agreed that the college must accept the responsibility of helping each student become a mature responsible citizen. It must help him define and understand his life-purposes and goals. It must help him learn how to contribute to his own and others' welfare the special resources of his personality, interests and attainments. It must be concerned with the structure of his thinking and evaluating, the maturity of his aims and methods, the set of attitudes, skills, interests, etc., which will be his equipment to face his responsibility as a worker, a citizen and a parent.

This is a large order. Nevertheless the social need for results of this kind seemed to us to be so obvious that we felt we should try to design a program to meet it directly. We also felt that this kind of general education was especially important as a basis for teacher-training. To be a socially constructive teacher in the future is going to demand qualifications of personality, maturity and skill in human relations which present patterns of teacher-education probably do not directly enough try to train. We felt that, especially with candidates for teaching, we must be concerned with

a great deal more than what students "know" on departmental exams; we must be concerned with what kind of people they are, how mature, how perceptive, how responsible in attitude, how skillful in working with people, etc.

The aims of the program which developed out of this thinking we present to our students in our Student Syllabus in this way:

The course in Basic Communications is one of the seven fundamental courses which constitute what is called the "General Education Program" of the college. In this program, it is hoped that you will acquire a broad mastery of modern knowledge, considerable self-knowledge and self-control, an ability to co-operate and get along with others, and a relatively high degree of mature judgment and social responsibility. This program is designed to prepare you to undertake specialized professional training for teaching or for other professions in your upper-class years.

In the catalogue of the college, student objectives for the program of general education are stated as follows:

1. To learn techniques of social co-operation, the ability to enjoy a wide range of social relationships, and the ability to lead and to follow at appropriate times.

2. To improve and maintain his own health, physical and mental, and to take his share of responsibility in protecting the physical and mental health of others.

3. To gain a reasonable degree of understanding and appreciation of the cultural heritage of mankind, some interest and skill in creative self-expression, and insight into the inter-relations between, and methods of achievement in, the major fields of human interest.

4. To speak and write clearly and effectively, to read and listen with comprehension, and to develop habits of mature evaluation in situations involving symbols.

5. To practice scientific methods in the solution of problems and to learn to use the accumulated resources of

the cultural heritage in the context of everyday situations and problems.

6. To choose a vocation which will make use of his own special aptitudes, and give him some promise both of satisfaction and of the opportunity to make an appropriate contribution to the needs of society.

These, of course, are the broad general aims of a two-year program. The courses, counselling services, social agencies, etc., of the college community are set up to help you achieve these ends to whatever degree you are willing to achieve them.

When we moved on from the elaboration of general aims to the construction of courses, it at once became obvious that these were not the kind of aims which could be "divided up" among courses. We could not think in terms of a course 1, a department 1, to achieve objective 1. Each course must help each student achieve the whole list of objectives.

It is also evident that these are the kind of objectives which the right kind of instruction in the language arts could be expected to go a long way toward realizing. To make progress toward any of these ends, a student would need increased skill, maturity, and ease in communication with others and a more sure evaluation of and response to language in action in social situations.

However, the traditions of instruction in English and Speech have not been directly pointed toward the kind of results which this general education strives for. To build a course in communications for such a program involves accepting a set of assumptions about language instruction very different from the ones traditional in college departments of English and Speech: it involves a redefinition of aim and a decided shift of methods.

This needs little explanation. Not so long ago, the almost universal practice of instruction in "English I" was a practice which assumed that language could be successfully taught within a frame of language principles alone. The purpose of instruction was to teach the "rules of English," "Cor-

rect grammar," etc.; the teacher "corrected errors" in spelling, punctuation and diction. The students produced "assigned themes" which were "graded"; in Speech, they "delivered speeches," again for a "grade." The speech teacher corrected "errors" in pronunciation and tried to shape the student's talking up into set "speeches" of some degree of elegance and ease. To put it perhaps too simply, English and Speech were concerned with "composition" almost to the exclusion of human communication in a social setting.

But a program of general education must have a very different orientation. These traditional practices and their modifications assume that "English" and "Speech" are "fields" within the total picture of knowledge. Their concern was "language and literature": the thing produced, its elegance and quality, not the living, the evaluating process which words only reflect. The content of the study of English was "poetry", not poeticizing, "grammar," not communicating by symbols, "values," not evaluating. English was a subject among subjects, parallel to other codifications of knowledge.

A general education program must however be concerned with the *language-user* rather than primarily with "language" in this sense. From a general education point of view, English and Speech are not "subjects" at all. As Wendell Johnson puts it, "You can't write writing."¹ Just so, you can't speak speaking; you can't read reading; you can't listen to listening. Conversely, you *must* read, speak, write or listen to "physics," "literature," politics," etc. Symbol-using is our human way of expressing our purposes, seeking our ends, gaining understanding; our way of using and reacting to symbols (and our understanding of what we are doing when we do this) affects our social evaluations, the richness and integrity of our personal lives, the skill and

quality of our actions as citizens.

Recent formal statements of aims within the *teaching* field of English have set very ambitious goals, corresponding to the notion we have just been discussing, that language-instruction is basic and fundamental in education, that "English" and cognate subjects are more than "subjects." "Teaching language," says the Progressive Education Association, "is teaching the technique of thinking straight."² "Language is a medium of personal growth and self-realization A teacher sensitive to the vital role that language plays in clarifying the student's perception of himself can guide him in this process of achieving an integrated pattern of growth."³ The Basic Aims Committee gives us still other difficult responsibilities. "Language is a basic instrument in the maintenance of the democratic way of life English enriches the personality by providing experiences of intrinsic worth for the individual."⁴

In the discussion concerning the aims of the general education program, our staff came to a general agreement that our course in Basic Communications must have such a dynamic student-centered orientation. The student must be made to see that his problem in the course is to increase his insight and understanding of language *in action in social situations*, in order to gain maturity and social balance. The course must be self-directed *training* in communication.

Hence, in our Student Syllabus for the course, we begin, not with information, but with question and

(Continued on Page 110)

²Progressive Education Association, *Language in General Education*, New York: D. Appleton-Century Co. 1940. p. 65.

³*Ibid.*, p. 18

⁴National Council of Teachers of English, "Basic Aims for English Instruction in America Schools, *English Journal*, January, 1942, pp. 40-45.

¹Wendell Johnson, "You Can't Write Writing, etc: *A Review of General Semantics*, Vol 1, No. 1, pp. 25-32.

An American Humanities Course

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The last few years have witnessed a tremendous interest in the so-called humanities. Perhaps before attempting to discuss a course in American Humanities some general observations might not be out of place. The term



itself is derived from the Latin word for man, *homo*. The humanities have to do with human values—with the intellectual, aesthetic, and spiritual rather than the material and social values. The study of the humanities has been

considered the essential element of a liberal education, the education of a free man, liberal being derived from the Latin, *liber*, meaning free. In the language of the dictionary a liberal education is one "that enlarges and disciplines the mind . . . irrespective of the particular business or profession one may follow." This then, is the chief function of the humanities in education.

At the time of the Renaissance, there was a turning back to the study of the Greek and Latin classics to find the enduring values. The Greeks especially in their philosophy taught that the most important goals in life were not wealth, power and pleasure but truth, beauty, and goodness. This is a message the world still needs. The Greeks certainly lived a full life, yet they possessed none of the things we regard as so necessary today.

This legacy together with the Hebraic-Christian Religion was handed down to the future from the Middle Ages. It was the great tradition of

our western civilization. England adopted it and made the classics the core of the curriculum in her great public schools and in the colleges of Oxford and Cambridge. Here was a common, unifying, body of knowledge expected of every educated person before specialization.

England passed on the tradition to America. Throughout the Colonial Period the curriculum of the grammar schools and of the colonial colleges was classical. We do not often stop to think that this was the type of education the founding fathers—the authors of the Declaration of Independence and the Constitution—received. A number of them were graduates of the English Public Schools and of Oxford and Cambridge, as well as of American colleges. A recent student of the subject has written that colleges where most of these men received their education were linked, through England, "with the age old traditions of education which have come down to us from the Greeks of the Golden Age of Athens." Would they have been able to perform their great task without such an education?

This type of education continued in America down through the first half of the nineteenth century. Emerson's famous Phi Beta Kappa address at Harvard in 1837, *The American Scholar*, which has been termed "our intellectual Declaration of Independence," was at the same time a plea for the humanistic education. In England no one ever argued more eloquently in its behalf than Newman in *The Idea of a University*. The fruits of such a liberal education he stated in these words: "A habit of mind is formed which lasts through life, of

which the attributes are freedom, equitableness, calmness, moderation and wisdom, or what I have ventured to call a philosophical habit."

England has continued in large measures this humanistic type of education to the present day. The English system is rigidly selective. It places the emphasis upon quality rather than quantity.

In the United States a radical change began to take place in education in the last half of the nineteenth century. With the spread of tax supported schools and the American idea of equality there arose demands for mass education and for all sorts of new courses. Training courses along vocational lines in large numbers were introduced. Accompanying this change the elective system was introduced resulting in irresponsible cafeteria bargain counter methods. Students demanded short cuts to an education. They began to think in utilitarian terms and material values. The emphasis was placed upon the practical, the immediately useful. The humane and spiritual values were lost sight of. The important things in life were considered to be material things and civilization came to be thought of as synonymous with automobiles, refrigerators, radios and bath-tubs. Was it not Thoreau who once referred to our boasted inventions as "improved means to an unimproved end." It was forgotten that man cannot live by bread alone, and that "a man's life consisteth not of the abundance of the things which he possesseth."

The effect of all of this upon education was disastrous. Instead of a levelling up there was a levelling down with a resulting mediocrity. Many years ago James Bryce called attention in *The American Commonwealth* to this over emphasis upon the more practical subjects rather than upon such subjects as literature, philosophy and history which gives that largeness of view and philosophical habit of thought, and to the emphasis upon numbers rather than upon quality. The brilliant English historian, Arn-

old Toynbee, has more recently emphasized precisely the same thing. When education is made available for the masses, he contends, then its impoverishment inevitably results, because there follows its divorcement from its traditional cultural background. "The good intentions of democracy have no magic power to perform the miracle of the loaves and fishes." Sir Richard Livingstone, vice chancellor of Oxford University, and the most distinguished classicist in Britain, has likewise directed attention to the danger in the over emphasis upon equality and the neglect of quality in an Atlantic Monthly article in November, 1947. "Ignore quality," he writes, "neglect it, fail to encourage and sustain it and the whole people will suffer. Democracy at the level of average tastes and abilities of a people is democracy at a low level. It is easy to attain, but not worth attaining. It has no value to the contemporary world and no significance for the future. By setting up a false ideal of democracy, we shall discredit democracy itself."

I do not wish to be misunderstood. Vocational and professional courses have their place, but often like the proverbial camel who first got his head under the tent, he was soon in possession of the whole tent. An era of confusion and of intellectual anarchy was ushered in. The golden chain, the continuity was broken. We severed our connection with the main traditions of our western culture. Along with this has gone the secularization of education. The spiritual foundations of American culture have been dissolved. Many Americans have deplored what has happened and have raised their voices in protest. Among them are Chancellor Hutchins of the University of Chicago, Mark Van Doren and Walter Lippmann. Fears have been expressed that we have sold our birthright for a mess of pottage, that we are in danger of losing our freedom. In our highly mechanized age the machine has become the master rather than the servant. Walter Lippmann has pointed

out that our forefathers were drilled in the liberal studies, those studies called 'liberal' "because they were what the liberal homo, that is to say the free man must know, if he is to be in fact free."

Is there anything that can be done? If so, what is it? The revival of the old classical type of curriculum appears to be out of the question. It would be considered as too narrow and formal for our day. The solution would seem to lie in a modern equivalent which would recapture the humane values of that education. The term *humanities*, has been broadened to include those subjects which would best seem to preserve these humane values and instill in one the appreciation and enjoyment of the fruits of the spirit. There has arisen in the last fifteen or twenty years a "new humanism." Everyone is of course familiar with the plan adopted in 1957 at St. John's College in Annapolis where for four years the students concentrate on approximately one hundred great books of the Western tradition.

During this period many colleges and universities have introduced humanities courses as a part of the general education program in an attempt to provide a common bond of knowledge and of intellectual experience and to restore some semblance of unity to our chaotic situation. The heart of the problem of such a program, as President Conant of Harvard has said, is "the continuance of the liberal and humane tradition."

In a volume by Patricia Beesley on *The Revival of the Humanities in American Education* published in 1940, a total of nearly fifty colleges and universities were listed as having humanities courses or some sort of humanities program. Doubtless many have been added in the last decade. The courses differ widely. The subjects which appear most frequently in their content are literature, art, history, music and philosophy. History is sometimes regarded as a social science. It does possess some of the characteristics of a social science, but it

has much more in common with the humanities than with the other social sciences.

It appears to the writer that the subject of history is in the best position to effect a synthesis of the humanities. It has been called the "most broadly inclusive of the humanistic disciplines." There was a time when history was confined to the rather narrow field of political and military affairs. Then the economic interpretation became the popular one. Charles A. Beard was perhaps the leading economic determinist among historians. But he modified his views to a considerable extent before his death. He is quoted as saying, "I have never been able to discover all pervading determinism in history." The historian is a gregarious individual. He has now broadened the field to include the whole range of man's cultural achievements, the history of his literary activity, his art, his education, his philosophy, his science, and his religion.

That there is a growing interest in the cultural history of our own country is clear. Such notable collections on the cultural aspects of our history as may be found at the Newberry Library in Chicago and the Huntington Library and Art Gallery in San Marino, California, are having their influence. The establishment of the Institute of Early American History and Culture at Williamsburg, Virginia, is another indication of this growing interest. Witness also the work of Merle Curti of the University of Wisconsin, and of Van Wyck Brooks, Howard Mumford Jones and R. E. Spiller in the field of literary history, William W. Sweet in religious history and James T. Flexner in art history. Also outstanding for their contributions in the field of the early cultural background of our history are Louis B. Wright, formerly director of research at the Huntington Library and now of the Folger Shakespeare Library in Washington, and Thomas J. Wertenbaker who recently retired from Princeton to become di-

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Religion and Education

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Few educational issues confronting the American people today are as highly controversial or contain as many potentially explosive elements as that of the church-state relationship. In the past biennium the United



States Supreme Court has been called upon to hand down decisions in two important and bitterly contested cases. In February, 1947, in the *Everson* case, the Court by a narrow five-to-four margin held constitutional the free transportation of children going to Roman Catholic parochial schools on regular school buses in New Jersey. A year later the *McCormick* case resulted in an eight-to-one decision outlawing the teaching of religious classes in the public schools of Champaign, Illinois.

Unfortunately there is widespread ignorance, even within the teaching profession, of the historical background of this issue. It is important to understand that in the early days education in this country was regarded as a function primarily of the home and the church. A mere glance at the *New England Primer* is sufficient to reveal the predominantly religious character of its contents, and it is not surprising that members of the clergy were often utilized as teachers.

Church-dominated schools were in time replaced, however, by the free, tax-supported public school system as we know it today, designed to serve all the children of all the people. In line with the constitutional principle of separation of church and

state, our public schools are nonsectarian, attempting to educate a heterogeneous student body democratically, without extending special privileges or making undue concessions to any particular pressure groups, whether religious or otherwise.

More than twenty years ago in the state of Oregon a law passed to require all children to attend the public schools was contested in the courts. Known as the "Pierce case" (*Pierce vs. Society of the Sisters of the Holy Names of Jesus and Mary*), this *cause célèbre* was carried to the United States Supreme Court, where the law was held unconstitutional. The supporting opinion held that the statute constituted an undue infringement of parental control over their children's education because the purpose of compulsory school attendance is to educate the child; this education can be carried on in private as well as in public schools; the state may regulate, examine, and supervise all schools, both public and private, and require that certain subjects be taught; and if private schools do not meet the state's minimum standards, the remedy is through regulatory legislation rather than through elimination of the schools.

Probably encouraged by such legal rulings as the *Pierce* and *Everson* decisions, certain organized denominational groups have for some time been agitating for public support of private schools, advocating the principle that "the tax money should follow the child." Recently the head of a nationally known, church-controlled university stated publicly that parents who send their children to parochial schools are unfairly discriminated against because they must support

such schools financially and at the same time pay public school taxes without using the facilities. This argument is wholly without foundation. The American free, tax-supported public school system is designed to serve all the children of all the people; if certain parents of their own free will prefer for religious or any other reasons, to patronize privately organized institutions, they are certainly at perfect liberty to do so, but they must be prepared to bear the expense of so doing. Any other possibility is undemocratic and unthinkable. It would be as sensible for you and me to hire special police and firemen for the protection of our own private premises and yet to expect their compensation to be provided from public tax funds.

A few months ago the writer was told by the president of another large, denominational university in one of our greatest midwestern cities that in his opinion the most significant and laudable provision in the Report of the President's Commission on Higher Education is the recommendation that a program of Federal scholarships be inaugurated to help financially needy students attend college—laudable, that is, *provided* that such grants-in-aid be applicable to church-controlled colleges. Would such a program amount to Federal support of private education? Would it constitute preferential treatment for selected churches?

Any great degree of success attained by these agitating groups could conceivably result in the eventual breakdown of our public school system, for then the gate would be opened for each sect to establish its own schools and, in all fairness, to expect its share of the "gravy" from the public treasury. There are at least 250 separate religious denominations in this country. The mad educational scramble that might ensue is horrendous to contemplate. Still more disquieting, perhaps, is the fact that these efforts in behalf of certain groups emphasize and highlight differences and disagreements among us

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The Nature of Our Culture

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Change is a prominent condition of our culture. Forty years ago automobiles were as much of a novelty as horses and buggies are today. Aeroplanes were experimental in World War I. They were one of the



deciding factors in winning World War II. We sit in our living room today and receive messages from all parts of the world long before they can be reproduced by the press. Today we read by electric lights where as boys we studied by the kerosene lamp. The iron fireman shovels our coal today and, in turn, is operated, itself, by the automatic electric clock. The present daily newspaper has more editions in one day than the newspapers of a generation ago had in one week. Companionate marriage and numerous divorces are today challenging the stability of marriage and the home. Woman today is fast becoming man's equal in both the political and economic sense. The child in many instances is cared for much of the time in pre-school institutions; or if of school age, does not go home from school to be welcomed by his mother, but must wait and care for himself until her daily work in the office or in industry has been completed. A generation ago the church boasted of the largest community gathering place. Today the moving picture house, the race track, the athletic events, and other recreation centers are unchallenged as the leaders in their attractiveness to the public.

Indications are to the effect that change in the future must be greater than in the present or past; and with this change, society must develop into more complex forces which necessitate reconciliation. As Hopkins points out to us:

At any given stage in civilization the limit to such change is set by science. Science is responsible for our discoveries and inventions. These underlie the changes in industry; Discoveries and inventions together with their applications change the condition of learning, which in turn gives us a new social life. The probabilities that science will produce greater discoveries and inventions in the future than in the past are unlimited. In fact, the most earnest scientists of the present time whose opinions are words of authority state frankly that the real work has only just begun and that developments more startling than anything of the past may be expected in the future.¹

Watkins and Bedell state, "The changes produced by new discoveries and new applications of science are very rapid in our day."² Caldwell and Slossen further substantiate the probability of future changes due to scientific investigation when they say, "Tremendously powerful for good and for ill as are the material advantages gained through modern science, it is possible that still greater advantages may be gained through certain attitudes of thinking, judging, and acting which modern science is pa-

¹L. T. Hopkins, *Curriculum Principles and Practices*, p. 10.

²R. K. Watkins and R. C. Bedell, *General Science For Today*, p. 8. (Preface)

tiently teaching a slowly learning human race."³ It may be said that with the dropping of the first atomic bomb we jumped completely out of the twentieth century. The exact possibilities of atomic energy are, as yet, relatively unknown.

Accelerated change results in social confusion during periods of readjustment. Truly, we are today in the midst of a culture within which there is much confusion. Patriotism, in the sense of loyalty to our existing institutions, is difficult to reconcile with our sentiments of pacifism. Moral and religious standards conflict dangerously with the implications of the natural sciences and psychology. An older population, with its tendency to hold jobs of influence longer, brings economic stress into conflict with youth's natural inclinations for marriage and home-making. Problems of unemployment, of social security, and of distribution all point to the breakdown in our economic life of the extreme profit motive and indicate the need for social reconstruction.

Confusion is the price man must pay for the right to participate intelligently in directing his own destiny. However, we must guard against confusion remaining unrecognized and our taking refuge in the illusion of an unchanged culture. Our problem is to maintain relative stability during periods of readjustment which accelerated change introduces into the culture. Man is both a creature of his culture and a creator of it. Change is inevitable but it is not evidence of decay. It is not subjected to the past nor to the commands of absolutes. Directed change through the collective use of intelligence is the normal outcome of the process within which democracy consciously reconstructs itself. This value, held in common by men, enables them to face the fact of differences unafraid. It enables them deliberately to use differences to facilitate the continuous and cooperative reconstruction of values.

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³O. W. Caldwell and E. L. Slossen, *Science Remaking the World*, p. 5.

Cooperative Office Training Can Be Practical

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Cooperative programs in the high schools have been the subject of panels, debates and organizational meetings for the past several years. Most of the commercial teachers have experimented in some form or another

with part-time office work on a cooperative basis.



Here in Peoria, Illinois, we have developed a cooperative office occupations program such as would be of practical use to any commercial department, no matter

what size the city or school system. The name of this program is derived from the cooperative working arrangement between the schools and businessmen in the community. Under this plan, high school students receive instruction in the classroom, directly related to their chosen business occupation in the office field; and, in addition, they get laboratory experience and training with businessmen who provide part-time employment.

Brief explanation: The cooperative office training program is for high school seniors, both boys and girls, who are majoring in business education. They hope to gain a better understanding of business and what is expected of office employees by working and attending school at the same time. One-half day is spent at the school where the student trainee is

enrolled and one-half day is spent working in the business establishment.

Benefits: The most important benefit derived from this program is the training and actual experience that the student trainee acquires. This experience may also assist the student in formulating a decision for his life's vocation. Benefits derived by the business establishment are not so easily evaluated. However, the business establishment does have a better opportunity to assist the schools in development of a better student, who will in turn become a more desirable employee. After nine months of super-

vised training in a business office, the student should be a valuable employee when he graduates in June, providing he wishes to remain on the same job, or the employer has room available for him.

Pre-requisites: Students must be seniors, either boys or girls. The only requirement made at the beginning of last fall's program was one year of typing; however, the majority of the students enrolled had one year or more of typing, one year of shorthand, and one year of bookkeeping. We tried to stress the fact that this program was not essentially a secretarial program, that there are numerous jobs to be performed in the ordinary office that do not require shorthand and bookkeeping. However, through a survey, we found that typing was one skill that was required on most types of office positions.

Responsibilities: The student is expected to report for work on the days that the business establishment is in operation. Absences from the business establishment are handled in the same way as those of a regular employee. The student trainee is treated as nearly like a regular employee as possible.

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Two trainees in the cooperative office training program and a supervisor.

Techniques for Developing Good Citizenship

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That there is a need for leadership in the world is rather self-evident. Rightly speaking, one can blame many of the problems with which the world is faced on the lack of capable leadership. Even if there were adequate leadership

there would still be a lack of good followership—by this is meant the ineptness of the average citizen in carrying out his citizenship responsibilities. Thus our problem is stated.



If one were to ask, what are we going to do about it—the answer might well be nothing or why should we do anything. This attitude is a reflection of the heritage of some 150 years during which time the average American citizen has not had to think about being a good citizen, about being an active participant in his community's affairs, about the welfare of his government, about the welfare of the world. To think about anything except his immediate family has not been an element present in the environment of the average American citizen. This has been true primarily because America, to a certain extent, has been isolated from the world and the turn of world events. The American citizen prior to the 20th century did not have to be concerned, to any great degree, even about his fellow American.

These conditions no longer exist today! No point is more than 60 hours flying time from any other place in the world. The recent long range flying tests conducted by the Army Air Forces prove that almost any point in the world can be attacked from the air. This together with the atomic bomb and bacteriological warfare should be complete proof that we Americans can no longer complacently let the state of muddled world affairs continue. A war at this time might well destroy the world—certainly many American lives, both civilian and military, will be lost in the next war, if there is one. Another war can be averted only by superior statesmanship and leadership. Obviously, we must give more serious consideration to the development of this statesmanship and leadership.

The high school and the college are the logical places in which the first moves be made toward training better leaders and better followers. The terms leader and follower are used together because one can not exist without the other and a good leader is necessarily a good follower in some situations. It is the purpose of this paper to set forth some ideas about how the high school and the college can progress in this direction.

Teachers must realize that a responsibility is placed on their shoulders to develop a positive program in the high school to forward the interest in being good citizens (both leaders and followers) in the world. It is the re-

sponsibility of every high school teacher and college teacher, for that matter, to teach better citizenship in his classroom—the analogy between the classroom subject and better citizenship must be pointed out in as many instances as is possible. Actually, the only way good citizenship can be developed is through the integration of all school activities to the primary objective of education—a good citizen. The primary goal of education must be good citizenship, a concept which must include the development of capable leaders and, if not leaders, capable followers. We must not be diverted from our goal of better citizenship by providing the world with "educated" mechanics only—a major product of our educational system as it exists today.

In addition to the teaching of good citizenship in the classroom, the teacher must relate the program of extra-class activities to the goal of education. Organizations such as the YMCA, YWCA, Boy Scouts, Girl Scouts, church and religious groups, and the 4-H are more than willing to cooperate with the high school teacher in developing program activities which will serve as stimuli to citizenship activities. The high school teacher himself can sponsor hobby groups, dramatics, journalism, and other activities which will give the student an opportunity to practice working in groups—an integral part of citizenship activities in later life. The high school teacher can sponsor student government, a must in any high school, as a means of practicing citizenship—this should be the focal point of all extra-class citizenship activities. There are many community agencies—local government (county and city), state government, federal government, service groups (Rotary etc.), Chamber of Commerce, individual industry and business groups—which will cooperate with the teachers' program of developing good citizenship. High school conferences on citizenship can be held; outstanding speakers can be invited to appear be-

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The Significance of the New Standard Governing Professional Laboratory Experiences

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The American Association of Colleges for Teacher Education at its meeting in St. Louis, February, 1949, adopted a new Standard to Govern Professional Laboratory Experiences in Teacher Education. This article



is the first of a series to appear in this Journal for the purpose of discussing the implications of this Standard for pre-service teacher education. The series will include:

Implications of the New Standard for the Nature of Experiences in the Professional Sequence.

Looking Ahead in the Student Teaching Program.

Procedures in Curriculum Development in Professional Education--A Case Study.

Current Experimentation in Revision of Professional Education Program.

A Significant Process

The process used in developing Standard VI Governing Professional Laboratory Experiences is in itself significant. This process has many of the attributes commonly ascribed to desirable methods of curriculum revision on any level of the educational program.¹ From the beginning with the appointment of a committee to make a recommendation, attention has been directed toward the use of sound techniques of research and wide participation by

those persons working closely with the professional education program on the college level. Primarily among the purposes of the study conducted as a background for the Standard has been that of improving the experiences for prospective teachers. The present adoption of the Standard does not complete this process. Consistent with other steps which have been taken, the committee has developed "Evaluative Criteria" to be used by member institutions in evaluation of their own programs and a basis for study and experimentation.²

A Qualitative Standard

The Committee on Studies and Standards of the American Association of Colleges for Teacher Education has been engaged in a long-range program designed to revise all of the old standards, making them qualitative in nature rather than quantitative as they have been in the past. The Standard being discussed here has this significance also. It is qualitative. While the former Standard required ninety clock hours of student teaching, the present Stand-

¹For a description of the process used in the study, see American Association of Teachers Colleges, *School and Community Laboratory Experiences in Teacher Education*, The Association, 1948, "Introduction"

²Copies of the Standard and Evaluative Criteria may be secured from the office of the Executive Secretary, American Association of Colleges for Teacher Education, State Teachers College, Oneonta, New York.

ard suggests a program of student teaching which would provide for student contacts with the major activities of the teacher, both in and out of a school. This suggestion implies not a given number of hours, but a range and variety of experience. The exact quantitative aspects of the program remain to be determined on the basis of individual differences among institutions and among students within any one institution. The old Standard required that there be in the training school one full-time teacher in a classroom with thirty children for every eighteen college students and that such regular classroom teacher do at least two-fifths of the teaching. The present Standard suggests a total program of supervision and guidance based upon the needs, interests, and abilities of individual students, developing good human relationships, and using continuous cooperative planning and evaluation. The quantitative aspects, the exact number of supervising teachers needed, and the exact amount of classroom teaching to be done by those teachers, are left to the good judgment of responsible persons in member institutions. In every respect, the new Standard is qualitative in nature.

An Enlarged Concept--Professional Laboratory Experiences

Perhaps the most significant aspect of the new Standard is the enlarged concept involved. While the former Standard was confined to treatment of student teaching as a single experience of the pre-service program for teachers, the present Standard is centered around a sequence of professional laboratory experiences spread over the entire college program. This concept is made explicit in the following definitions taken from the report of the committee:³

Professional laboratory experiences include all those contacts with children, youth, and adults which make a direct contribution to the understanding of individuals and

³Ibid, p. 7

their guidance in the teaching-learning process.

Student teaching is the period of guided teaching when the student takes increasing responsibility for developing the school curriculum with a given group of learners over a period of consecutive weeks.

This concept of professional laboratory experiences spread over the entire teacher education program calls for direct contacts with children and youth in school and community settings prior to student teaching, during student teaching, and following student teaching.

Prior to Student Teaching. Professional laboratory experiences prior to student teaching, according to the recommendations of the committee, should become an integral part of the work of each year of college preparation. Such experiences should be provided for prospective teachers not only in professional courses but in general education and academic courses as well. The goal of the pre-service program is to facilitate the growth of the student as a person, a citizen, and a teacher. This goal can be achieved only when the total program is directed toward this end. Therefore, it is incumbent upon those planning the program for these college students to consider seriously what experiences will contribute most to the personal and social development of the students as well as to his professional growth.

During Student Teaching. Taking exception to the status quo, the new Standard calls for a period of student teaching with a scope and depth sufficient to provide for the student an experience which enables him to feel the complete role of the teacher in the school and in the community, as a teacher and as a citizen. It is not enough that each student participate in the teaching of a given group of learners during one or two periods of the school day. The Standard calls for a period of full-time student teaching when the student actively participates in the major functions of the teacher—in the classroom, in the to-

tal school organization and administration, and in the community.

Following Student Teaching. Many teachers education programs at the present time are planned in such a way that the student teaching experience provides the only direct contact for students with children in school and community settings. While such programs will be substantially improved when professional laboratory experiences are provided in the program prior to student teaching, it is suggested that opportunities should be provided following the period of student teaching to "permit students to do more intensive work in areas of special interest or competence; make it possible to strengthen shortage areas; and to help students gain a new overview of the larger school situation and to study the interrelationships of its various parts."⁴ A Broader Base for Selection and Organization of Experiences

Previous studies to determine the nature of experiences which should be provided prospective teachers have used a variety of techniques. Two techniques have been common. The first is that which included a job analysis of the teacher. Having arrived at the detailed responsibilities of the teacher in the educational program, these studies then recommend a college program of professional education designed to develop in students the special competencies called for in the classroom and school situation. The second technique centered around the setting up of goals or objectives and the resulting program was a sequence of experiences planned to meet the objectives.

The present standard governing professional laboratory experiences does not ignore the value of the techniques used in the past. However, it does go beyond the traditional analyses of the job of teaching and of objectives to be reached to other important bases for selecting and organizing experiences for intending teachers. Current attention in all areas of education to the

⁴Ibid, p. 524.

increased importance of gearing the program to the society in which we live, of making better use of what we know in human growth and development, and of implementing established principles of the learning process has provided guidance to the committee in setting up the Standard. This is significant.

Nature of Our Society. For example, consider one important aspect of American society—it is a democracy. Among other things, this ideology to be effective demands that individuals be responsible, participating members of groups, that they acquire and use skills of group work, and that they develop ability to formulate convictions on the basis of sound information. America's teachers are obligated to help children and youth develop attitudes, skills and techniques, and acquire information necessary to becoming intelligent participators in our democracy. This obligation is one basis for determining experiences for teachers. Students preparing to guide America's children should themselves have direct experience in the democratic process. This is implicit in the new Standard.

Human Growth and Development. Of all the established facts in the process of human growth and development, the principle of individual differences is used here to illustrate the significance of this area of knowledge in the selection and organization of experience for prospective teachers. It has frequently been stated that the higher one moves in the educational ladder the less attention is granted his individual needs, abilities, and interests. In many respects this statement can be supported by fact. Recognizing this principle of individual differences, the new Standard suggests that the exact scope and nature of professional laboratory experiences for any given student should be based upon his needs, abilities, and interests. This does not negate the possibility of pre-planning a sequential core of activities for all students. Rather it makes essential flexibility in every aspect of the program to pro-

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Developing Democratic Living Through The Student-Personnel Program

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Probably no one who reads this will refute the statement that democracy is on trial. Not only is democracy on trial in America before her own citizens, but what we call American democracy is on trial before a world court. Peoples of the world are looking to America to show the way. These peoples are asking whether this democracy is not a beautiful theory, "a tale full of sound and fury, signifying nothing." Can the "American Dream" come true? Can America demonstrate her pattern of democratic living?

What is this pattern of democratic living to which we aspire? What is its essence? First of all, it is a society which focuses full attention upon the innate sanctity of the individual personality. Here we reach back to the very well-springs of our religious and political traditions. The conviction here is that all men are equal in some very important sense, in some innate God-like sense—that each expresses the divine spark. We have declared, "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." In principle, we have traditionally held that all men are equally deserving in respect, and we have tried to live up to this conviction.

Secondly, we have believed that each individual should be given maximum opportunity for growth and development in order that he might contribute to his maximum capacity to our society. This statement natur-

ally infers that variety in contribution would be expected and would be desirable for an enriched society.

Thirdly, we have consistently expressed our faith in freedom. We have always pressed for the extension of our liberties, being willing at times to die for them. Such documents as the Declaration of Independence, the Constitution, the Bill of Rights, Monroe Doctrine, Proclamation of Emancipation, Atlantic Charter, and recently, the Declaration of Human Rights—all declare our passion for freedom. We have cherished the concept of free men, free to think, free to speak, free to write, free to assemble. Yet, we have realized that liberty was a social concept. While we have said that a person was free, we have not said that he should be unmindful of his neighbor. Individual freedom ends where a neighbor's right begins. Thus, man and society interact. We want individuals to develop to the fullest of their potentialities, but we realize that the development of these personalities is somewhat set by the other individuals called "our society."

The American concept of democratic living involves still another aspect. It is assumed that men will have personal problems and that men in society will conflict. But instead of solving such conflicts by brute force, democratic living would recommend the use of reason. Again, the highest concept of man as a reasoning animal points the way.

I have sketched rather briefly the essence of democratic living—the ideal, the goal towards which we move. Let us relate this discussion to schools.

Schools have been established as society's main means for guiding the growth and development of its citizens. In the early days of American culture when our society needed ministers, our early colleges furnished them. In these latter days when our society needs citizens who know how to live democratically, can the schools furnish them? Can and are the schools teaching with an eye focussed on the democratic goals as depicted in the discussion above? Perchance we should not venture to answer such a speculative question for all levels of education. At least, however, we postulate that if any school emphasizes the democratic way of living in its program, the teacher-education institutions should, for, from these, stems the teacher leadership for generations to come.

Granting the premise that no one institution in our society, and no one area in a school curriculum can do the total job of educating for democratic living, we can still consider, in this paper, what the student-personnel program contributes to the accomplishment of living democratically.

The student-personnel program will offer practically nothing if it is strong on talk and short on action. Our subject draws attention to a most important word, "living" democratically.

In that the student-personnel program aims first at self-knowledge—a know thyself philosophy; it lays the foundation for democratic living. Through autobiographies, tests, interviews, profiles, recommendations, et cetera, the individual evaluates himself and is evaluated by others as to his potentialities. On the basis of certain strengths, and weaknesses, the student is advised as to a program of activities which will best fit the needs. A major area of concern is the student's physical and mental health, with the idea of bringing both up to maximum development. And a most important point is this—that each person shall receive the training which will best fit him to contribute to society. American democracy demands maximum contributions from all of its citizens.

The value of having citizens who have discovered their unique contributions cannot be emphasized too much, for, the citizen who is thus contributing, is mentally healthy, and so, happy. His satisfactions are many.

This same interest in seeing that each individual contributes his best is seen in the placement office where every effort is made to place the graduate where he will best function. The mechanical method of using a ranking list and calling out for any job, the next on the list, is educationally outmoded. Again, the student-personnel program rises to the demands of democratic living.

But while the individual is developing he is never in a vacuum or outside of the social order. Since a major basis for success in life is our ability to get along in this social order with other people, the following suggestions might be considered:

What can sociograms reveal concerning group relationships? Recently, some St. Louis teachers have placed great emphasis on sociograms. This method of depicting graphically the inter-relationships of a group of students has been used in secondary schools as well as in colleges.

Perhaps no one would challenge the value of a Student Government Association as a means of developing democratic living. In electing officers for this group, it is possible to hold life-like elections in the schools. Such steps as securing signatures for a name to be placed on a ballot, holding mass meetings to hear campaign speeches, vetoing all mud-slinging, and finally, casting ballots, become preparatory drill experiences for democratic living.

Committee work enables the members of the Student Government Association to share and shoulder responsibility for the group. Frequently, the committee member does not feel his need of attending meetings and later reporting to his constituents. Here then is an area for great development. Have we ever considered the favorable results which might accrue if we were to hold to account our national representatives?

While speaking of fostering responsibility, it might be well to mention the improved relationships which occur, when during a period of absence by the administrators, Student Government officers take over the reins for running the institution.

Preparing for the orientation visit by prospective college students is also a project offering the Student Government Association much chance for the expression of various talents, especially those along social lines. There is the reception committee to practice the social graces, the touring committee to escort guests about the college, the luncheon committee to furnish a pleasing lunch, and the program committee to plan an assembly discussion.

Interspersed throughout a student-personnel program are vast opportunities for faculty-student relationships. I wish especially to emphasize the values of having faculty and students together on campus committees. Growths along democratic and professional lines for young and old, follow such experiences. The older faculty member often has to give up much before being willing to admit a student to a discussion—especially one of policy. On the other hand, the student gains much more mature, balanced, and understanding point of view as a result of hearing about the problems of his institution. Committees having to do with the institution's philosophy, purposes, and program, research problems, and students' problems, are especially interesting to student members of such joint committees.

Clubs often offer opportunities which some other groups such as regular, regimented classes do not. They are frequently small, intimate groups where responsibilities cannot be so easily shunted. The larger the group, the easier it seems for persons to avoid responsibility. The Camera Club, Mask and Wig, International Relations Club, Glee, Athletic, and the You Club (a personal grooming club) need no justification from the point of view of appealing to and developing individual tastes, interests, and

abilities, and thus, better fitting individuals to contribute to our society. Such groups offer a definite opportunity for training in leadership and followship. Training young people to select leaders on the basis of qualities for the job rather than favor, rotation of all officers to give others a chance, knowing how to retreat at times from a position of leadership to that of followship, how to share a discussion by subduing the more aggressive members and giving the less aggressive ones a chance to contribute—these are some of the qualities which group organizations give faculty as well as students an opportunity to develop.

Of all the forms extant for interchange of ideas, I should rate very highly, the panel discussion. A group of semi-experts, or experts, discuss an issue and then the audience joins the discussion. There is first of all the inter-panel-group planning. Then there is the spontaneity and freshness of rebuttal running throughout the discussion. Students greatly enjoy this technique.

Topics for discussion for panels offer as many opportunities for democratic living as the dynamics of the panel itself. Frequently, Deans' Organizations, at the request of the members, discuss Boy-Girl Relationships, Caring for a Home, Care of Children, and other topics which prepare citizens for everyday living.

But enough on forms and symbols—democratic living is a spiritual thing. Hard as we may try to set up the best patterns in which such living might take place, we miss the goal unless emphasis is placed upon the fineness of feeling of one person towards another, the atmosphere of the living together, unless there is a stirring of the heart to an inner feeling of kindness. These are the intangibles which motivate the type of living which exists. I believe, however, that it is possible through such activities as those listed above, and more, through a faculty which lives together democratically, that a student program of democratic living may evolve. I can envisage no better beginning for a

year's work than a faculty orientation program with one or two weeks living together at a camp. (Include the administrators.) With a saturation of fine feelings flowing from one faculty member to another, the American miracle might happen in the school. If this step of democratic living together, camp style, is not possible on the faculty level, surely students may be given such a treat.

It is evident that any evaluation of a student personnel program and its ability to develop democratic living must be made from the actual type of living which ensues. Nor need I call attention to the fact that techniques for measuring social, civic, and moral competencies are lacking.

In an effort to deduct how well the Stowe student personnel program is functioning, we are now conducting a follow-up study of persons who entered Stowe in January, 1947, and are not at Stowe now. From responses up to date, we see the handwriting on the wall—that there is room for improvement in our student personnel program. We were thought by our former students to have prepared them fairly well for cultural and social responsibilities, but not so well for civic responsibilities.

As I glimpse at another aspect of evaluation of a student personnel program. It occurs to me that we are wont to think of the student-personnel program as a *student* program. It should not be overlooked that parents as citizens, share in its fruits. Our institution, being a local one, a municipal one, our parents are close on our doorstep, so to speak. They are frequently more zealous for the teaching ambitions to come to fruition than the interests and aptitudes of the candidates indicate. In such cases, the College counseling services are of inestimable worth in adult education in furthering the democratic ideal that each person must be trained and given the opportunity to serve in the niche for which he is best suited. Too many tragedies have already occurred in the teaching profession where the student, parent, and society have suffered immeasurably.

The Time Is Storm

The time is storm that rends great trees awry,
Ejecting man's brief work upon the wind.
The time is cloud that veils away the sky
With dark no feeble candle can rescind.
Now armies march that should disband for peace;
And voices rage that ought to lift in song.
The land is waste where harvest should increase,
And sovereign Hunger lingers overlong.
The well of fears has echoed storm before,
And stone on stone have risen to tower again.
When pregnant guns dropped death, a verdant floor
Replaced the slaughter house of violent men.
O quickly pour foundations where they stood
And raise a peace of lasting brotherhood.

—Helen McGaughey
from NATIONAL POETRY ANTHOLOGY

As professional workers charged with the responsibility of educating teachers democratically, let us strive zealously to have the personnel point of view, its approach and program, permeate the entire institution. Let us ask ourselves—How may student-data in the personnel office become of vital use to the professor of history or biology? How may we get the faculty members to deviate long enough from the lecture technique to have a panel discussion? Hard to answer, yes, but not insuperable. Many institutions have attacked this problem through in-service faculty training. Let us recommend to such a group, and to ourselves, that we study and re-study the excellent definition of democratic living given in the American Council on Education publication, "The Teacher As Counselor"—"Democratic living means participation by all in furthering the best interests of all."

Chisholm . . .

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problems. We ask the student to seek partial answers to questions like these:

- How can I judge between conflicting reports and statements?
- How can I help prevent misunderstandings between myself and others?
- How can I secure action on things I think important?
- How can I decide what orders and appeals it is sensible to obey?
- How can I learn from the experience of others?
- How can I detect false information and immature, shallow interpretation?
- How can I co-operate with others in a discussion of common interests?
- How can I achieve some considered standards for judging people, events, literature, etc.?

How can I increase the range of my observation, appreciation and sympathy?

How can I train myself in efficient habits of investigation and study?

How can I learn to accept and profit from criticism?

How can I measure my personal traits and goals?

How can I learn to work with others in solving common problems?

How can I overcome my fears and inhibitions which prevent me from communicating effectively?

How can I interest other people in what I want to tell them?

Etc.

Questions like these are real-life questions of general education; to find partial answers to them the student must improve his technique of using and responding to language in action in social situations. He must consider the life-results of his talking, thinking and acting habits and not exclusively the correctness or elegance of words in sentences.

To help students learn some principles and habits leading to relatively successful solution of the problems indicated by these questions, we rely on several different kinds of class exercises. There is a minimum of direct exposition and lecture instruction. However, because many students have few (or, still worse, many false) notions of the relation of language to life and events, direct presentation of the theory of communication and of some formulations of general semantics is advisable.

The general semantics formulations which are most immediately teachable and usable are the map-territory relationship of language and events and the delayed reaction (understanding before action) pattern of response. Their importance in general education is that they not only give an intellectual understanding of the problem of language in life, but also suggest *methods* of self-training for more mature reactions.

From the theory of communication, the most important single principle to stress is that communication is a

social process, involving speaker and listener, writer and reader, including the language-response habits of each and the social setting in which the communication takes place.

Direct instruction is probably also necessary to train students to look at language from a social-functional point of view. We use both expository and laboratory methods to try to teach students to distinguish among report, inference, directive, ritual, etc., language and to recognize the characteristics of the language of emotional explosion. This work is, for most students, very valuable, since it leads them to *observe*, as well as react to, the language of people in the situations they meet everyday.

But even more important perhaps than the direct instruction is the provision in the course for the maximum number of experiences in direct communication; as many of these as is possible should be rather formally evaluated by the students and instructor from the point-of-view of "how we could do it better." Panels, committees, group investigations, etc., give the students chances to work together, *speak and listen* to each other, write and read in a social project of importance to themselves. The artificiality of the "theme" and the set speech, with its attendant anxiety about a "grade" (not a result) is thus avoided.

For maximum results in general education, it is necessary to make clear to (and keep before) the student what he is invited to accomplish in a course, i.e., what difference it may make in his habits and life. He must look at the course in some larger perspective than as a series of assignments leading to a final examination, a grade and a number of hours' credit.

In the Basic Communications course, we tell the student at the beginning that the course has been designed to help him learn to do such things as these more adequately than he can do them at present:

Speak informally before a group without feeling undue tension and "nervousness."

Listen attentively and understandingly to the spoken presentation even of complex ideas.

Read standard English prose of more than average difficulty with relative ease and competence.

Write standard English prose concerning subjects of interest to yourself in such a way that you can communicate to an "average" reader.

Interpret and evaluate written and spoken language without gross distortion, even when it expresses attitudes and points of view different from your own.

Interpret and react appropriately to language in terms of its function in the situation of which it is part.

Distinguish between two pieces of comparable writing in terms of their relative adequacy.

Etc.

Class-sessions, conferences, clinics, projects, panels and the other experiences of the student in the course are, therefore, to be thought of as the *means* the student can use to accomplish these ends. The subject-matter of the course is *what happens to him*. His grade in the course will be based on what he succeeds in accomplishing, not on the average of a series of "themes" and "tests." Right at the beginning, we assure him (it takes half a semester to convince him we mean it) that he will not be "graded" on every "piece of work" he does in the course. He gets a grade in the course each quarter; but this grade is *agreed upon* with his instructor in terms of his improvement in the skills listed above. The grading scale is part of the Syllabus and, whenever possible, is marked in conference, but always in terms of his total improvement of performance to date.⁵

⁵My own feeling is that a course like this one should not be "graded" at all: the student should "take" the course until the objectives are accomplished according to some reasonable standard. In terms of administration and accreditation, this is difficult; our practice seemed to us a reasonable compromise.

It is important to recognize that it is necessary to *teach*, and not just advocate, this attitude of student responsibility for results. We consider that the effort to develop student responsibility is one of the most important contributions of any course to general education, especially when, in the class work itself, it is reinforced by training in method and a direct attempt to develop mature attitudes toward study and investigation.

Perhaps the most usual factor in student "failure" in college is general immature irresponsibility, i.e., the notion that his teachers are responsible for administering his education to him in "assignments" which he will "do" as hastily as possible and receive more or less "credit" for. This confused orientation seems to be trained by enough secondary schools to be a major problem of re-education at the college level. With individual students, it may be complicated by involvement in personal problems and more or less confusion in adjustment to college life and conditions.

Undoubtedly, skillful personal counselling is the best answer to the problem. Nevertheless, in practice in most colleges, help from a counselling program is sought most often by students in acute personal difficulties or by those in academic trouble with low grades. At the same time, a large number of college classes are still conducted in such a way that it is possible for most students to "pass" them without changing an immature notion of what education is all about. Hence, many students whose life-attitudes and study-habits alike are immature do not have the sense of urgent need which makes them use counselling services to the best advantages.

We try to face this problem by direct discussion and training in method in class sessions. We bring it to the attention of students in our Handbook in these words:

Mature Attitudes Toward College Work. Successful study depends to a large extent on your attitude toward your work, and upon what you

think you are doing in going to college. Even very earnest students, who are not just loafing or waiting for the draft, sometimes have some false notions about education which prevent their doing good college work.

A great many students seem to have been trained in lower schools in rather childish notions of education, childish attitudes toward school work, and immature feelings about the relations between students and instructors.

These immature attitudes are shown by much student behavior and by the way students talk about school situations.

The Handbook then quotes a large number of student remarks, such as these which we selected as being representative of the way many students talk about their college work:

"How many pages do we have to read?"

"I worked half the night on that paper; I ought to get a better grade."

"I always got A's in high school."

"This must be true; because the book says so."

"Are you going to ask us about this on a test?"

"Do we *have* to do it? Will we get a grade on it?"

"What can I do to get extra credit?"

"What do you (i.e., the instructor) want us to do?"

"No need to study this: it doesn't apply to my major."

"Will I get extra credit if I do this?"

"Can I do extra work for you to raise my grade?"

"You read this paper, but you didn't give me a grade on it!"

"Will you *correct* my paper?"

Etc.

The Handbook then goes on to say:

This behavior seems to indicate that many students have assumptions about education which can be described as follows:

It is the instructor's duty to make students work.

If students do work, they should receive good grades, regardless of quality.

Educational tasks are undertaken to secure the instructor's approval, which will be shown by a high grade given as a reward.

"My courses" and "my education" are the same thing. When I have a degree and 120 hours, I am "educated."

You become educated by "covering assignments." If there is no assignment, there is no work to be done in the course.

It is the instructor's *duty* to "interest" students and to make them want to work. Eventually, the student's education is primarily the responsibility of the instructor.

"Grades" and "credits," not knowledge and wisdom, are what the student should work for.

I'm here; educate me if you can.

But, of course, outlining the problem and discussing it is not enough. There must be training in method. In the first quarter, we set up a number of exercises in techniques of investigation, with emphasis upon clarifying questions and planning investigation. We discuss the structure of scientific problem-solving method. We follow this up in the second and third quarters by specific individual attempts to answer questions by investigation⁶ and by group investigations of problems suggested by students.

In order to throw the maximum degree of responsibility for reaching the goals on the students themselves, we provide the mechanism of a Student Planning Committee to work with the instructor. These committees are elected by the students of each section; they meet with the instructor, plan panel discussions, set deadlines on the various projects, etc. They bring to the instructor's attention the student's opinion about the kind of exercises in which they need training.

⁶It is important that these investigations should be the attempt to answer, by any appropriate means, real questions. They should not be the usual "looking up material" on a "topic."

Our course begins with a series of diagnostic performance tests to supplement the general psychological tests given as part of the entrance procedures of the college. On the results of these tests, a preliminary profile is drawn for the student on our Student Rating Scale in Basic Communications. The student is rated on a number of scales:

Speaking is rated on scales whose extremes are:

Tense At ease
Halting Fluent
Thin Content Rich Content

Listening is rated on scales whose extremes are:

Egocentric Objective
Inaccurate Accurate

Writing is rated on scales whose extremes are:

Thin Content Rich Content
Inappropriate Usage,
Diction, etc. Appropriate
Careless Formulation,
Style, etc. Careful

Reading is rated on scales whose extremes are:

Slow Rapid
Inaccurate Accurate
Narrow Range Wide Range
Shallow Appreciation.....

Deep Appreciation

The student's job is to move himself to the right on these scales, at least to a maximum standard of competence. The class exercises, experiences, instruction, criticism, etc., are set up to help him do so. Reaching this minimum standard constitutes "passing" the course; reaching a superior standard means a grade of A or B.⁷

As rapidly as we can do so, we are setting up clinical services (to supplement work in conferences) in which students can seek specific instruction

⁷A staff constructing a Communications course should endeavor to set up criteria for "minimum" and "superior" accomplishment which are as objective as possible; in our course determination of these grades is still too much a matter of the subjective judgments of instructors.

and training in communication weaknesses discovered by the diagnostic tests or in the class meetings. As this clinical program develops, we hope to keep it flexibly tied to the needs of the various sections, filling the schedule of subjects to be treated each week in terms of the most widespread needs revealed by student performances.

In this clinical work, we make limited use of senior students in the college, who meet individual freshmen to help them with specific difficulties revealed in the class work. Their help enables the department to provide more clinical assistance to the freshmen, and at the same time gives the seniors a limited amount of clinical and guidance work to supplement their practice teaching.

Since our college runs on a quarter system, we provide, at the end of the second quarter, an opportunity for a performance test where a student can attempt to demonstrate superior accomplishment of the course objectives. This test is given on request of the student with the consent of the instructor. If the performance is superior, the student is excused from the third quarter's work.⁸

So much for course administration, and for the course at River Falls. I have spoken so much of our course, not to imply that it is only or necessarily the best pattern, but rather that it is possible to talk very profitably about teaching communication skills without reference to some specific attempt to do it. We have high hopes and confidence in our course; but any staff which undertakes to write a course in Basic Communications must realize that there are many unsolved problems in administration, techniques and evaluation which must always be solved less by theory than in terms of the student population of the college itself.

⁸The number of these students (who get three quarters of results in two quarters) is of course small. This year 27 students out of 281 will try the test.

Some pattern of instruction in communication skills is clearly essential for any program of general education. It is true that the term "general education" is used to cover all kinds of programs. However, despite all the differences of interpretation, the general education movement does represent a common interest in extending the objectives of college education from mere presentation of codified information to direct training of attitude and orientation. This extension of aim is forced on the college by various factors, among them new social conditions, the new problems of democracy in the machine age, the increase and change of college population, etc. The problems are enormous, both theoretically and practically.

But whatever a college decides to do, the kind of language training which students usually get in the program will determine to a large degree what, in fact, the results of the program will be. The maturity of our language habits, our skill and flexibility in communication with others, our accuracy in understanding the functions of language to which we respond, etc., are all involved in any growth we may make in knowledge, purpose, method and wisdom. And such growth by the student is the basic concern of general education.

When a college decides to undertake a program of general education, by all means the staff of that college should write its own course in communications, and not merely adopt a pattern which has worked elsewhere. It is important to recognize that "communications" can never be effective for general education if it is regarded by the staff as a mixture of "English" and "Speech." Re-training by the teacher is necessary to teach it well. And there is no better "in-service training" than the co-operative attempt to write a new course in language skills with general education objectives in mind.

As a last point, I would like to emphasize what seems to me the great need and importance of curriculum reconstruction in our colleges at

this time. It is not necessary to labor the point that much current practice is pathetically out of touch with the problems and conditions which, presumably, the students are preparing to meet. What is even more serious is that too frequently college experience leads to no growth in mature flexibility, internal balance, social responsibility, etc., and no gain in the ability to use scientific methods in daily life situations. Too many colleges are making no use whatsoever of the flood of new knowledge about method and nervous system integration available in general semantics, psychiatry, scientific method, child development, group dynamics and other rapidly growing fields of investigation. Too often even "general education" is thought of merely as a new way of organizing the same old information or as intensive indoctrination in outmoded thought-patterns.

Yet what is demanded is very clear. The nation and the world need more people of emotional stability, a wider horizon of interests, purpose and sympathy, and day-by-day methods of living based on the flexible mature methods of science rather than on traditional blind loyalties, hatreds and ambitions. The college, which trains people for positions of leadership in society, must consider methods for producing these results.

Roll . . .

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rector of the Institute of Early American History at Williamsburg. It is not without significance that Wertenbaker selected for the title of his presidential address before the American Historical Association at Cleveland, Ohio, in December, 1947, *The Molding of the Middle West*, which had to do with the transplanting of eastern culture in the west. His volumes on *The Founding of American Civilization* have for their chief theme, early American culture. The even better known twelve volume *History of American Life Series* edited by Schlesinger and Fox is devoted in

the main to a history of American Culture.

This growing interest in American cultural history is further evidenced by the restoration and preservation of many early American homes of distinction, such as Westover, Stratford, Carter's Grove, Gunston Hall in Virginia, the Hammond House in Annapolis, Mount Pleasant in Philadelphia, and the whole village of Williamsburg. The great interests manifested in Early American furnishings such as those exhibited in the American Wing of the Metropolitan Museum of Art is but another proof.

This brings us to our main theme, a course in American Humanities. No claim is here made of having found the best answer or of saying the final word on the subject. It will be considered from the viewpoint of an historian, one whose chief interest is in the field of American and English history. The course that is suggested is the cultural history of America woven around Anglo-American Cultural Relations. It would seem that this approach more than any other serves to emphasize the continuity of our western culture which is so important. The indebtedness of America to England is inestimable. It is far greater than that to any other country. We are a child with a great heritage culturally as well as politically. Whether our ancestors came from England or from other lands beyond the sea, all have shared in this inheritance. It is not only our language and much of our literature but to a large extent our traditions, customs, nursery tales, and habits of thought that are of English origin. This is not all. Sir Richard Livingston has declared that four-fifths of what is worth while in our western civilization can be traced to Greece and Palestine. Assuming this to be true, the greater part of this ancient legacy has been transmitted to us through England.

In the presentation of such a course, the chronological method of treatment seems to be the most satisfactory. One might begin with a survey

of the English cultural background of American colonization, followed by a brief general summary of the English cultural impact on colonial America. This might be followed by such topics as - The English Language; The English Bible and the Book of Common Prayer; Religion in Colonial America; Education in Colonial America; Books and Literature in Colonial America; Architecture, Painting and Music in Colonial America. These same topics, or some of them, together with others deemed appropriate could be considered again in connection with the Revolutionary Era; the Post-Revolutionary Years, 1789-1815; the Middle Period, 1815-1850; the Decade of the Fifties; the Period from the Civil War to the End of the Nineteenth Century; The Twentieth Century to the Present.

Not only should the roots of our culture be dealt with but also some attention should be given to the modification which have taken place in America, to efforts to achieve some measure of cultural independence, and to our own contributions.

This then is the main stream which gives unity to the course. But it is not the whole picture. There are other immigrant strains which have made their contribution to American culture, and which cannot be ignored. There are the Scotch-Irish, the German, the French Huguenot, the Spanish in Southwestern America, and the Scandinavian in the Northwest. All these have helped to form the mosaic of American life—the general pattern of our culture.

The material, both English and American, for an American Humanities Course such as is here outlined, is rich and varied. In addition to the standard histories of a general nature, there are hundreds of special works, such as Professor T. J. Wertenbaker's little volume on *The Golden Age of Colonial Culture*; college histories, such as Mallet, *A History of the University of Oxford* and Professor Morison's excellent *History of Harvard*; literary histories, of which the *Literary History of the United States*, ed-

ited by Robert E. Spiller, Henry Seidel Canby, Howard Mumford Jones, Dixon Wecter, Stanley T. Williams and others, in three volumes, might be cited; art histories, histories of various religious groups, of which the recently published *Virginia's Mother Church* by George M. Brydon is a good example; biographies of men who have made outstanding contributions to our cultural history; volumes of letters such as those of Henry James, William Dean Howells, James Russell Lowell, Charles Eliot Norton, Henry Adams and William M. Thackeray; large numbers of travel books; an extensive periodical literature including such English publications as *The Edinburgh Review*, *The Quarterly Review*, *Blackwood's Magazine*, *The Contemporary Review*, *The Fort-nightly* and *The Nineteenth Century*, and American periodicals such as *The North American Review*, *Harper's*, and *The Atlantic Monthly*. There is no lack of good material and it is increasing all the time. The difficulty lies in attempting to choose the best from the enormous amount available.

There is nothing spectacular about such a course in the Humanities. It will not put more dollars into pockets or more gadgets into homes. Its dividends are in another realm, in that of the spirit—in contributing to a fuller, richer, more abundant life. It will be difficult in this noisy world in which we live, in the midst of this babel of voices, to even get a hearing. The loudest voices are not always the most important ones. But let it be remembered that once upon a time in the long ago "a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice."

Lean . . .

(Continued from Page 102)
at a particular time when we should

be striving for unity and endeavoring to reach a state of mutual understanding and respect by putting into practice the clear and simple admonition embodied in the Golden Rule. But if some discernible trends continue, it is of course quite likely that in the last analysis the persons who would suffer most from such chaos would be the very ones for whom the schools are operated—our children. It is in their best interests, then, for us to safeguard at all costs the constitutional principle of separation of church and state.

Muse . . .

(Continued from Page 105)

The total culture, not merely the school as its agent, plays an educative role. We must recognize this fact if we are to contribute to the reorganization of our life in the interest of all. Change has woven into our democratic pattern of life new values that now seek for reconciliation.

Every society seeks to maintain and perpetuate its values, and the diversity of values found in different cultures reveals the fact that human beings are so pliable and modifiable that almost any set of values may transpire. More recently we have witnessed how culture patterns may be manipulated to shape the individual with an unerring definiteness. In Nazi Germany a single concept of race was introduced as the magnet about which new loyalties were to cluster. Those whose blood lines passed inspection were bound together by a common interest that gave purpose to their living. Human action was deliberately shaped. The interests of the individual were subordinated. Emotional outlets were created for the purpose of helping the culture to control better the individual.

Man is neither good nor bad by nature; he is neither inherently cooperative nor basically individualistic. He develops the attitudes and values which his particular group sanctions and rewards. Cultural values are a tremendous force in directing human development. The dictators have

dramatically demonstrated these facts in the field of social action. The anthropologists have documented them over years of careful scholarship. The totalitarian states have demonstrated that they can educate to eradicate democratic ideals from the human scene. May not our culture, with an equally dynamic effort, encourage those values whose satisfaction is necessary for democratic living?

It is the task of education to build a culture which has within it the dynamics for its own reconstruction. This task education can perform by making the culture aware of itself in order that its essential values may be made the more effective. In education we must remember that in the pursuit of the common good values that were pursued by one generation may need to be abandoned by the next. Education's problem is to discover the direction that values shall take. In a democracy we look to education to make people aware of the social changes that force breaks with traditional ways of living. It is only through such awareness that people can learn to recognize what traditionally accepted values are being made possible and what values are appropriate to new conditions.

Most people lack a technique for solving social conflicts. They accept traditional values and realize very inadequately what is taking place in the world which they live. They are at a loss to think their way through their problems. This condition is natural because education has never seriously undertaken to develop an understanding of the forces at work within our culture. This lack of understanding has resulted in ineffective efforts to control for human values.

Young people should see that economic endeavor must not aim merely at the best possible adaptation to changing conditions, but must aim at directing change in ways that make possible the further realization of values which are necessary for democratic living. Schools should teach in terms of what students need to know in order to live fully developed

and organized lives. This is the test to apply to the selection of materials of instruction and of educational experiences. Growth is the richest reward of life. This is especially true when growth exercises intelligence in the shared task of creating the values for which the culture is to strive. Differences cannot be eliminated. Rather, they should be used deliberately to facilitate the continuous and cooperative reconstruction of values.

correcting difficulties or deficiencies in cooperation with the company supervisor or coordinator. The coordinator also receives from the employer reports of various kinds which are used in making out school reports. These students are given a letter grade on their afternoon laboratory work, and of course the data given the coordinator by the employer is the only basis on which he can give the student a grade.

Employer—The on-the-job supervi-

they would pay any part-time beginning employee in their organization. Of course, the hourly rate for these students varies with the type of organization and type of job within that organization.

Hours of work: It was felt that in order to make this program effective and beneficial the employer should guarantee the student at least 15 working hours per week. Since the majority of the students are available for work at 1:00 p.m., there has been no difficulty in getting these 15 hours per week. In most cases, the work hours run from 20 to 25 per week.

Duration of training: Employment under this cooperative plan is limited to one school year. Employment is discontinued if the student leaves school.

Following high school graduation in June, three possible actions are considered by the employer:

1. If the student has the necessary requirements for a full-time employee and an opening is available, he may be transferred to the regular staff of the organization.
2. If there is no opening in his particular department, the student may be transferred to another department in the same organization.
3. If the student does not wish to remain with his training organization, he may resign.

In any one of the three actions, the student will be an experienced employee for whatever organization he joins.

The employer has a definite responsibility in being a "teacher" in the training program. The student has a definite responsibility in meeting business requirements as to punctuality and efficient working habits. As the student receives instruction and experience, his training wages may be advanced in line with his progress and ability. The school, represented by the coordinator, has a definite responsibility in bringing the student, business employer, and school into a harmonious circle.

This Cooperative Program is set up to bridge the gap between graduation and entrance into the business world.



Another view of office trainees at work

Wipert . . .

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with the few possible exceptions which school routine and program make necessary. We must keep in mind that this is a school program and that school and business have cooperated to make it possible.

Participating schools: Here in Peoria two high schools are participating in the program with a total of 34 students.

Program coordination:

Schools—The coordinator is the representative of the schools. His or her duties are to make periodic visits to the offices to observe the work situations and to assist the student in

sor obtains the necessary information for grading purposes. He arranges for the coordinator's on-the-job visits with the student trainee. He makes regular contacts with the student and makes necessary suggestions or criticism in order to increase the efficiency of the student trainee.

In one of our larger industries, the training supervisor has arranged for periodic classroom meetings for the trainees during working time. These meetings are informative discussions concerning business organization, office management, and the business set-up of the particular organization.

Rate of pay: When employers were contacted last fall relative to participating in this program, the school suggested that they pay the student trainees a wage comparable to a wage

The school hopes to prepare these commercial students to be efficient, business-wise individuals, who will be valuable employees for any employer at the end of their school year.

The business men of our community who are at present participating in our program feel that time, effort, and finances spent in training these part-time student trainees are going to pay good dividends at the end of the training period.

Trueblood . . .

(Continued from Page 105)

fore these conferences and before the high school student body in general. Workshops can be organized to develop mastery of leadership techniques—committee functions, parliamentary procedure, participation procedure, principles of group dynamics, etc. These are but a few of the ideas which can be used to develop better leadership in the high school and to develop an intense interest in being a good citizen after leaving high school.

The college's responsibility in developing good citizenship is a great one, also. The Teachers College has particularly a heavy burden. For, it is the Teachers College which must not only develop each student into a good citizen but it must also train teachers who are going to teach the student below the college level to be good citizens. Every Teachers College should have a well developed plan for channeling its teaching students into activities and classes which lend to the development of the student as a teacher capable of teaching good citizenship and of sponsoring activities which will aid by giving practice in the techniques of good citizenship.

The college, as the high school, must urge its professors to be aware of the ultimate goal of the educational program—good citizenship. In the final analysis the student as a good citizen must, for the most part, be a product of the classroom, that is, if there is to be mass production of good citizens. Actually, there is

some doubt as to whether the classroom, as it has operated in the previous centuries, has produced that which it should produce—good citizens. There is mounting criticism on the part of progressive students and educators that our classrooms have not been producing good citizenship in the student—instead it has produced nothing more than an “educated” mechanic engrossed in nothing but raising his own economic and social standing, and whose attitude toward his citizenship responsibilities has been negative or nil. This condition must not be allowed to continue.

A great percentage of the good citizenship which has been taught in our colleges has been taught through the agencies of extra-curricular activities without coordination with and very little cooperation from the classroom. This is an intolerable situation, one which all educators should seek to remedy. For, in the long run, mass production of good citizens from college students can be accomplished only by such coordination and cooperation. Recognizing that this will not be accomplished overnight, some ideas are offered on how the extra-curricular aspects of college might be better improved and made more effective in producing good citizens.

Student government has always been recognized as a student activity on the college level. All too often, however, it has been recognized merely as a student activity whose only purpose is to give the student another activity in which to spend his spare time. Student government has a more fundamental purpose than just another student activity. Student government must be recognized as that agency which gives the student an opportunity to govern himself and to practice that Democracy about which he hears so much in the classroom and other places. Democracy, if it is to survive, must be practiced as well as given “lip” service.

Student government as an agency of Democracy can and must serve as an integral part of the college community. The college administrator

must realize the purpose of student government and must delegate to it the authority to govern. To college students the responsibility falls of administering efficiently that delegated authority and of supporting the ideals of student government. In order to develop student interest and ability in student government and allied activities, the student government and the college must take positive steps.

The first step in developing interest is that of contacting every student as he enters college. If possible, it is well to reach into the high school to develop this interest. College sponsored camps for graduated high school seniors is a technique to arouse interest (Purdue University is now laying plans for such a camp). Every college should have a well developed orientation week for its new students—this week should include not only testing and registration but also should include a picture of student activities and student government available on the campus—the student government is a superior agency for planning this part of the orientation week.

Post-orientation efforts to arouse further the interest of the new student are particularly needed—a series of five or six meetings explaining why, what, and how of being a participating member of the college community might be an effective follow-up on orientation week. Such meetings should be devoted to a full explanation of the relationship of being a participating member of the college community to being a future good citizen, to a complete explanation of student activities available, to a thorough explanation of student government, to a stimulating explanation of the need of capable leaders in the world today, to an explanation of how to go about entering student activities, and to an explanation of a few basic points on conduct in student activities and leadership techniques. The University of Minnesota has devised a method of guiding new students into student organizations called threshold groups—it is in these groups that the new student makes

his first positive step in student activities—the threshold plan has proved effective at Minnesota in interesting new students in activities. Michigan State sponsors an activities carnival to arouse the interests of the new student—each organization has an opportunity to present its purposes, activities, etc. by setting up exhibits. These are but a few ideas concerning methods of arousing student interest. Of course, the most effective means of arousing interests and guiding students into activities is good personal **counseling**.

The interest aroused, the next step is that of improving the basic techniques of participating in groups and/or organizations. The leadership conference is a means of improving the technical mastery of organization participation principles—this method can be used as a means of mass production. Such conferences should be supplemented by a program of emphasis on the importance of developing leadership within the individual organizations, especially living groups. The leadership conference on the sophomore level should be coordinated by the student government but planned by the sophomores themselves. Distribution of printed material to serve as guides in operating organizations makes such a conference more effective.

Having given a basic understanding of elementary leadership techniques on the sophomore level, any coordinated program of development of leadership should be continued on the upperclassman level by a more highly developed type of citizenship-leadership program. A series of seminars could be used to serve this purpose. Sessions might be held on Democracy as a concept, group process, philosophies of leadership-follower-ship, role of the student government in democracy, the value of student activities, the student and the "world outside", techniques of developing the leader, principles of organization, politics (both campus and otherwise), scholarship, parliamentary procedure—these are merely suggested titles for sessions (in some cases it might

be advisable to combine or insert sessions). Any series of seminars should be concluded with a number of workshop sessions to give the participants an opportunity to apply some of the principles learned in the seminars to the specific problems of their organization or activity.

It is not unreasonable to assume that the student government could develop and administer a coordinated leadership program as outlined with the aid and advice of other divisions of the college, particularly the Division of Student Personnel. Of course, the program as outlined should, in addition, use the methods of developing student leadership which are in effect on many campuses—"big brother-little brother" systems, campus politics, officer training programs, retreats, and so on. In administering such a program, the student government should realize that the long run development of leadership-follower-ship and hence good citizenship will depend upon the skillful coordination of all agencies of developing the student as a citizen—Inter-fraternity council, Pan-Hellenic, Association of Women Students, the "Y's", dormitory systems, and especially the classroom. Citizenship of high quality can be developed in quantity only by the coordination of all of the agencies of the college. It is time for the college to realize that it is a coordinated unit from the student to the Board of Trustees. To make this realization become functional all agencies must cooperate!

If the college student of today is to serve as one of the leaders of tomorrow, we, the student and the educator of today, must become aware of our responsibilities to serve in the role assigned. We must make every effort to fulfill this role. The ideas presented in this paper are not intended to serve as the solution but it is the hope of the author that they may awaken in the reader an awareness of the challenge with which the student and educator is faced. The

challenge has been issued—are you going to meet the challenge?

SUGGESTED LEADERSHIP BIBLIOGRAPHY IN BRIEF

Developing Group Leadership, Gordon Klopff

Planning A Leadership Conference, Dennis Trueblood (edited by Richard Heggie)

Student Leadership and Government In Higher Education, Ralph Dunagan and Gordon Klopff

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Yurchak, Peter B., *The Club Leader's Handbook*; New York, Harper and Brothers, 1945.

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Lindsey . . .

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vide for individual differences among students.

The Learning Process. While it is not always a just criticism of teacher education, still the methodology of college instruction is often said to fail to illustrate for prospective teachers the very principles of learning being discussed. The new Standard suggests that the administration, instructional, and guidance programs of every teacher education institution should be such as to provide students direct experience with principles of learning in action. This calls, for example, for cooperative planning and evaluation, for individual cumu-

lative records, and for democratic administration.

A Spread in Responsibility

Formerly the direct responsibility for the professional education (used in the narrow sense to refer to education courses and student teaching) was vested in a few faculty members of the education department and the supervision of student teaching. If the new Standard is to be fully implemented, this situation cannot longer exist. It becomes imperative that all members of the college staff share a joint responsibility for studying individual students, for planning programs to meet needs, interests, and abilities, and for guiding students through a sequence of experiences. Further, it becomes imperative that professional personnel outside the college be invited to make contribution to the program. Again, this does not negate the delegation of special responsibility to certain staff members (i.e. director of student teaching, supervising teachers, education department staff, personnel director) but rather makes essential the contribution of all to a common goal.

Significant Problems Emerging from the New Standard

Implementation of Standard VI as adopted brings into sharp focus some very difficult problems. Many of these problems have been under study for a long time, and progress has been made toward solution. Some of these problems are made more critical due to the nature of Standard VI.

Much experimentation and research are needed to determine efficient, economical, and profitable solutions to these problems. Among the difficulties to be overcome needing immediate study are the following:

1. The increase in quantity of professional laboratory experiences creates a series of problems:

a. Where and how shall the needed physical facilities be found?

b. How shall teachers and other personnel in school and community settings be helped to provide the quality of guidance needed by prospective teachers?

c. How shall college personnel be increased to provide the individual guidance expected?

d. How shall the total curriculum pattern be adjusted to provide time for these professional laboratory experiences?

2. How shall college instructors be made aware of their responsibilities in the total professional program? Of the need for demonstrating in action sound principles of administration, instruction, and guidance?

3. Whose obligation is it to make the financial resources available for the increased supervision of students in wide-spread school and community situations?

4. What is the obligation of in-service personnel, state and local, toward the improvement of the pre-service program?

There is need for individual and for collective staff group study of these problems. There is need for sharing of results among individuals and institutions so that cooperatively those engaged in pre-service teacher education might progress steadily toward the quality of teacher needed today.

Book Reviews

Principles of Elementary Education by Henry J. Otto, Ph.D. Rinehart and Company, Inc., New York, 1949.

This book was written, according to the author, "for college undergraduates taking their beginning course in education and for teachers and administrators in service who wish to reexamine their own convictions and practices, and to compare them with modern concepts in elementary education."

The book is of large scope, featuring, as it does, the objectives of the elementary school, the educative environment of the child, at various age levels, the teacher in her role as guide in the educative process, and her relations to the administration and to the community.

One of the high lights of this book of 425 pages is a stimulating chapter in which five modern elementary schools are pictured in photograph and narrative. Dr. Otto summarizes this chapter as follows:

"Although these schools are located in widely separated places, in widely different communities, and in widely different surroundings, there are common elements in the school programs, as reflected in the five narratives. There is a common, genuine concern for children's welfare, the teacher's effort to know and to understand the children, the teacher's effort to deal with children as individuals, the concern for well-rounded growth and development of children, the use of neighborhood resources in the teaching program, the concern for social and citizenship education as well as proficiency in the academic fields, flexible daily schedules, and multiple teaching techniques."

One hundred and forty-three pages of the book are devoted to amplification of the objectives of education as set forth by the Education Policies Commission in 1938. Emphasis is placed upon the realization of these objectives by elementary children, through participation in appropriate activities.

That Dr. Otto believes in learning through the group process is clearly demonstrated in Part III, "Teaching." The chapters in this section are captioned, "The Children", "Growing Up and Learning", "Living with Children", and "Working with Children." In closing this section, the author says:

"An up-to-date and sound philosophy of living and working with children must permeate the entire school program."

The last chapters of the book deal with the teacher as a person, citizen, and professional worker, and with such problems as training requirements for teachers, tenure and retirement.

If there is any criticism of the book, it is that it covers such a wide variety of topics that, of necessity, some must receive a lighter treatment than others.

This makes for a slight top-heaviness.

The book should be of especial help to prospective teachers and to those who have taught, but who need to bring themselves up-to-date concerning objectives of the modern elementary school and some of the means of carrying out these objectives effectively.

Fay Griffith

FILM AND EDUCATION, By Godfrey M. Elliot, New York: Philosophical Library, Inc., 1948. p. 597, 7.50.

Film and Education is an edited survey of the current status of the motion picture film in the five areas as follows: Nature of the Educational Film, Educational Film in the Classroom, Educational Film Outside the Classroom, Educational Film Abroad and Administrative Problems and Practices.

Since the task of presenting such a survey "defies any single writer" Mr. Elliot has enlisted thirty-six contemporary authorities in specialized areas to present each of the many topics included in each of the five areas. Hence, the book presents a formidable array of authors and points of view otherwise impossible in one volume. Treatment of each topic is necessarily somewhat brief and is confined largely to the recent past and present status of the film medium with most attention given to the educational or school motion picture rather than including the wider range of productions in the 16 mm. area.

It should be a welcome volume for the desk of all audio-visual practitioners at all levels of utilization, production, administration or training. Its convenience as a survey will be most helpful, being rather widely inclusive in the range of subjects. Its limitation in all these areas is lack of details and actual suggestions for the ever expanding methods and areas of utilization of the motion picture. The introduction given to the wide variety of authors is likewise stimulating, strengthening its value for the library of any teacher training school, college, or University.

V. L. Tatlock

Historical Sociology, Harry Elmer Barnes, 15 East 40th Street, New York 19, New York, The Philosophical Library, 1948. pp.10-182.

This little volume by an eminent sociologist is an excellent, brief survey of the origin, development, and contributions of historical sociology. However, except for its brevity, one searches in vain for a new or special contribution. Little, if any, material is included that had not been written by the author in earlier volumes. The final chapters dealing with the

current world scene are stimulating, but present no ideas that are new in sociological literature.

The reader who accepts completely the dogma of "scientific sociology" will agree with the author's views. Those who, in addition to recognizing the value of scientific sociology, see value also in other approaches, will dissent with the author's evaluation of such eminent sociologists as Spengler, Toynbee, and Sorokin.

—Cloyd Anthony

Indiana State Teachers College

CONTRIBUTORS TO THIS ISSUE

MAY-JUNE, 1949

Francis P. Chisholm, A.B., Ph.D., is a member of the Language Arts Committee of the Wisconsin Curriculum Study, and is the current President of the International Society for General Semantics. He has had numerous articles published including, "Reading Instruction" in *Twentieth Century English* and *Introductory Lectures on General Semantics* (Institute of General Semantics, 1944).

Charles Roll, A.B., A.M., is the author of the recently published biography, *Colonel Dick Thompson*. He also is the author of a five volume history titled *Indiana—One Hundred and Fifty Years of American Development*.

Paul F. Muse, B.S., M.A., Ph.D., will have his last two articles dealing with educational directions in America in the fall issues of the *Journal*. The articles are titled: The Nature of the Learning Process and the Function of the School, and Educational Implications of a Democratic Philosophy of Education.

Arthur E. Lean, A.B., M.A., Ph.D., taught for twelve years in both public and private secondary schools before joining the faculty of Indiana State in 1948. He has published articles in *School and Society* and in *Studies in the History of Education* published by the University of Michigan.

Margaret Lindsey, B.S., M.Ed., D.Ed., has worked with the Lincoln Institute of School Experimentation on the research project: Developing a Curriculum for Modern Living. Her publications include "Improving Everyday Living of Children" in *School Executive* and "School and Community Laboratory Experiences." AATC.

Rosemary Smith Wipert was graduated from Indiana State in 1943 and since has taught in Boswell, Indiana and worked in the State Insurance Department in Indianapolis. She was appointed to her present position in August, 1948.

Dennis Trueblood, B.S., M.S., has had extensive experience with the types of techniques discussed in his article. Recently he served as a workshop chairman at the University of Wisconsin Centennial Symposium on Student Government in Higher Education.

Ruth M. Harris read the paper presented here to the Personnel Section of the American Association of Colleges for Teacher Education at their national meeting in St. Louis on Feb. 25, 1949.



DR. WALTER SHRINER
Director of
Graduate Studies

May we suggest for the summer of 1949 Graduate Study at Indiana State

GRADUATE DEGREES

The degrees conferred are Master of Arts and Master of Science.

In collaboration with Indiana University School of Education a joint degree, Doctor of Education, is offered.

The Master of Arts presupposes the holding of an A.B. degree with language requirements equal to that of Indiana State Teachers College or the meeting of those language requirements in addition to the requirements for the Master's Degree.

The work for the Master's Degree may meet the requirements for certificates in administration and supervision or specialization in a teaching area. The additional graduate work beyond the Master's Degree required of recent candidates for the superintendent's certificate can be applied toward the doctorate in education.

GRADUATE CURRICULUMS

SUPERINTENDENT'S CERTIFICATE

(Required of all applicants who began their graduate work after June 1, 1947).

An applicant for a superintendent's certificate, first grade, must present credits and qualifications approximately as follows: (1) Hold a baccalaureate degree (or the equivalent) from a standard college or university; (2) Hold or be qualified for a valid elementary or secondary teacher's certificate; (3) Have had five years' successful experience as an administrator, principal or teacher, three years of which must have been within the last preceding ten years (not including in this ten years' period, time spent in attending school); (4) Have completed two years of graduate study (at least sixty semester hours) with a Master's Degree from standard college or university.

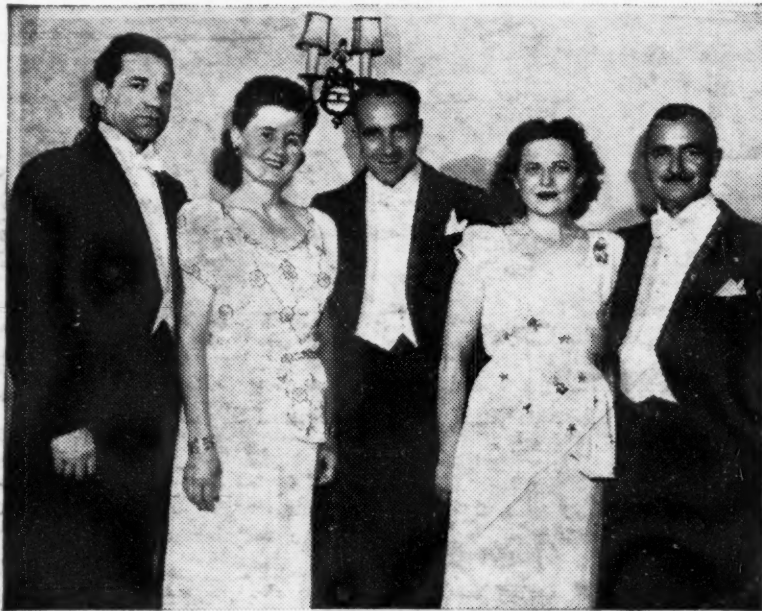
High School Principal's Certificate
Elementary School Principal's Certificate
Elementary Supervisor's Certificate
Supervision of Guidance Certificate
Special Education of Mentally Retarded-Certificate
Speech Correction Specialist Certificate
Hearing Therapy Specialist Certificate
Librarian's First Grade Certificate
Master Secondary School Teachers

Supervisor of Teachers-in-Training Curriculum

This curriculum is open to selected students on either the elementary or secondary level. Candidates on the elementary level must also qualify for the Elementary Supervisor's Certificate. Candidates on the secondary level must qualify as a Master Teacher with at least 24 hours of graduate work in the academic major.

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